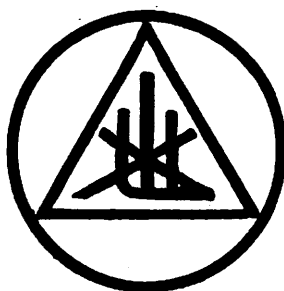


the Beacon



November 1966

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

THE SOUL OF THE NATIONS	353
THE SOUL AND THE FORM Djwhal Khul	355
THE DESTINY OF THE NATIONS	357
UNTIL 1975 Mary Bailey	358
MEDITATION AND CREATIVE FACULTY Colby Dorr Dam	364
INCREASING PSYCHISM Foster Bailey	367
POINTS OF THE COMPASS—XII Blodwen Davies	370
SERVICE BEFORE SELF ... Elizabeth I. Thompson	374
SERVICE IS INTERDEPENDENCE ... A Group	376
KARMA M. E. Haselhurst	378
FROM THE EDITOR'S DESK M. B.	382
BOOKS AND PUBLICATIONS	383

EDITORS: Foster Bailey
Mary Bailey

ASSISTANT EDITOR: Marguerite Spencer

*The editors do not necessarily endorse all statements made by individual authors
in these pages*

PRICE: Six issues	U.S.A., \$3.50
	U.K., £1 5s
Single copy	U.S.A., 60 cents
	U.K., 4/6

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 128 Finchley Road, London, N.W.3., U.K.

U.S.A. address: Lucis Publishing Company, 866 United Nations Plaza,
Suite 566-7 New York N.Y. 10017

THE SOUL OF THE NATIONS

IN our 'From the Editor's Desk' feature we give in brief some information about another constructive effort to stimulate clear thinking on the vast issues facing humanity today. Aware of the increasing dangers within the world situation, complex national problems, and anxiety about the future, many groups and organisations are initiating research and discussion programmes among local communities and encouraging any possibilities for reaching out through the spoken and written word into wider areas of influence.

The governments of nations, self-restricted by political considerations, often seem deadlocked. But government, at least in democratic institutions, is not only of and for the people but by the people. If the people cannot make their voices heard and their will felt through their elected representatives and government leaders, they must generate some form of expression and influence in whatever ways are open, or wherever they can be created.

The plain fact is that the *peoples* of a democratically governed nation bear a responsibility for the policies and actions of their government which is, generally speaking, largely ignored by government except during an election year, and ignored by the electorate except under the duress of discontent, which can often distort facts. Government is not the sole repository of all the best, wisest and most creative minds in any nation; every country needs the constructive participation of balanced, open-minded thought and expert knowledge on all matters affecting the well-being and the progressive development of the country in all areas of life. An informed, intelligent public opinion among the people as a whole is a healthy indication of concern and responsibility for national affairs, and the only means the general public has of exerting any

pressure or influence on national trends. Therefore, no matter how irksome or provocative it may be to the political *status quo* and to crystallised mental attitudes in those with leadership responsibility, public opinion should be welcomed for its therapeutic effects.

Any action at the grass roots level of humanity which stimulates thought and discussion, which informs and enlarges the mind, which develops understanding and creates a balance between rigid-conservative and ultra-progressive attitudes, should have creative and useful results. This is one aspect of the responsible contribution humanity can make to its own future.

Another lies at the other end of the same pole. Work within the form of human institutions by the intelligent men and women of goodwill in the world can be supported and strengthened by the conscious co-operation of disciples with the soul within the form.

This is fundamental to the work of all trained disciples. It assumes a dual form: one, the capacity to use soul energy in all aspects of the personality life and as 'an expert in the life of the soul' to create a magnetic and evocative effect in the environment; and two, living and working in the world as a soul, 'to evoke the soul of the nations'. We know this to be a vitally important part of the work of the new group of world servers in the present era, work that can only be accepted by the 'conscious' disciple and the trained esotericist.

'When the correct ray stimulation is applied to the centre we call the soul in any form, the soul thus stimulated will do its own work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation. This is true of the soul of a man, of the soul of a nation and of the soul of humanity itself.'

A renewed life manifestation is required of all nations today to provide for the new energies now seeking expression, and to give

form to the principles of the new civilisation and culture of the Aquarian era. The stimulation of the soul centre in our own nation is a responsible and joyous task in which we can co-operate. A study of the book, *The Destiny of the Nations* by Alice Bailey, will give us a great deal of information about many nations, large and small. We need to know the 'correct ray stimulation' to be applied to the soul of our own nation and to be evoked into greater activity. We need to know as much as possible about the soul qualities of other nations so that the needed work of world co-operation and world synthesis may proceed.

How do we evoke the soul of our nation? In much the same way that we evoke the soul in our individual lives. Knowing the soul qualities and attributes to be manifested, we gear our personality life to those qualities until they supersede all personality defects. We can in meditation become aligned with the soul of the nation and 'see' its qualities

at work. Since energy follows thought, the results build toward the ultimate emergence of the soul in control of its personality affairs.

The week from December 21 to 28 each year is outstandingly the week of the new group of world servers. Every seven years this week is observed as the new group of world servers Festival week; the next Festival will be in 1970. Can we during this period each December, and as a preparation for the seven year Festival, place a special focus and concentration on the intention to evoke the soul of our nation that it may contribute with others to world progress and world prosperity? As we withdraw our consciousness towards its highest point of contemplation during this period, let us stand in the light of the national soul according to its ray quality, and stimulate its manifestation through the forms of our daily life.

This is the type of practical esotericism required of us during this critical period in human history.

The energy of love is primarily concentrated, for purposes of hierarchical activity, in the new group of world servers. This group has been chosen by the Hierarchy as its main channel of expression. This group, composed as it is of all world disciples and all working initiates, finds its representatives in every group of idealists and servers and in every body of people who express human thought, particularly in the realm of human betterment and uplift. Through them, the potency of love-wisdom can express itself. . . . Through the medium of those disciples who have learned the distinction between the petty concerns of the individual plus his interest in himself and the necessities and urgencies of group work and love, the Hierarchy can work and so bring about the needed world changes, which are primarily changes in consciousness.

Today there are many thousands coming under the influence of this Law of Loving Understanding. Many in every nation are responding to the broader synthetic brotherly note, but the masses as yet understand nothing of this. They must be led in right ways gradually by the steady development in right understanding of their own nationals. Bear this in mind, all of you who work for world peace and right human relations, for harmony and for synthesis.

All of the great nations are controlled by two rays, just as is the human being. With the smaller nations we need not concern ourselves. All the nations are controlled by a personality ray, which is the dominant potent and main controlling factor at this time, and by a soul ray which is sensed only by the disciples and the aspirants of any nation.

This soul ray must be evoked into an increasing functioning activity by the new group of world servers, for this is one of their main objectives and tasks. This must never be lost to sight.

from THE DESTINY OF THE NATIONS, 20/21, 48/49.

The Soul and the Form

by Djwhal Khul

Men's thoughts have always been religious. Great religions have emerged from early attempts to define the relationship between God and man. When men realise that the inner significant structure of truth is the same in all climes and in all races, the universal religion will emerge.

AS regards the problems occupying the attention of all of you who are living in this time of world unrest and upheaval, I have a word of cheer to give you. Though, to you, the whole situation may have seemed clouded and the horizon darkened by storms, bear in mind that when the disturbance is general, as now, and the whole area involved, then the end is near. In nature, a general electric storm serves to clear the atmosphere, and ushers in a period of sunshine and more grateful living conditions. We have had the electrical storm of the world war, and the period of gradual dispersion of the clouds has been with us, with the thunder rumbling round, and sudden sharp storms of wind and rain upsetting the hopefulness of those desiring sunshine. Those who with patience carry on the work, who keep the inner calm and surety, who lose sight of the foreground of personalities, and bear only in mind the formless forces that are at work through all forms and seasons, will see order brought out of chaos, construction out of past destruction and present adjustments; they will see the setting loose of fresh life forces, hitherto shut out by the crystallising shells built by man. So hold the inner vision steadily and have that long patience which endures through the lesser cycle, because the key to the greater cycle has been held with firmness.

It might be of value to touch briefly upon certain main lines of thought which are emerging at the present time and which are the outgrowth of the past and the promise of the future.

The thoughts of men have ever been religious. There has never been a time when

religion or the thoughts of men about God, about the infinite, and about the Life which has brought all into being has not been present. Even the most ignorant of savage races have recognised a Power and have attempted to define their relationship to that Power in terms of fear, of sacrifice or of propitiation. From the rudiments of nature worship, from the fetichism and degraded idol worship of primitive man we have built up a structure of truth which though as yet imperfect and inadequate, does verily lay the foundation of the future Temple of Truth where the light of the Lord will be seen and which will prove adequate as an expression of Reality.

Out of the darkness of time there have emerged the great religions. These religions though diverse in their theologies and forms of worship, though characterised by distinctions of organisation and ceremonial, and though differing in their methods of application of truth, are united in three basic aspects:

1. In their teaching as to the nature of God and of man.
2. In their symbolism.
3. In certain fundamental doctrines.

When men recognise this and succeed in isolating that inner significant structure of truth which is the same in all climes and in all races, then there will emerge the universal religion, the One Church, and that unified though not uniform approach to God, which will demonstrate the truth of St. Paul's words: 'One Lord, one faith, one baptism, one God and Father of all, who is above all

and through all and in you all.' Theologies will disappear into the knowledge of God; doctrines and dogmas will no longer be regarded as necessary, for faith will be based on experience, and authority will give place to personal appreciation of Reality. The power of the Church over the group will be supplanted by the power of the awakened soul in men; the age of miracles and the disputations as to the why and how of those miracles with the consequent scepticism or agnosticism will give way to the understanding of the laws of nature which control the superhuman realm and the supernatural stage of the evolutionary process. Man will enter into his divine heritage and know himself as the Son of the Father, with all the divine characteristics, powers and capacities which are his because of divine endowment. But in the meantime what have we? A breaking away from old established tradition, a revolt from authority, whether of the Church, of dogma, doctrine or theology; a tendency towards self-determination and an overthrowing of the old standards, and of old barriers of thought and the divisions existing between races and faiths.

Intermediate Stage

Hence we are passing through an intermediate stage of chaos and of questioning, of rebellion and consequent apparent license. The methods of science, investigation and analysis, comparison and deduction, are being applied to religious belief. The history of religions, the foundations of doctrine, the origin of ideas and the growth of the God idea are being subjected to research and study. This leads to much disputation; to the rejection of old established ideas as to God, the soul, man and his destiny. . . .

It should not be forgotten that this world state is therefore the result of the clashing of the three types of force prevalent in the world of today.

1. That emanating from the holders with the old tradition, who, emphasising the forms and the past produce the destruction of those forms.
2. That emanating from the inner group of mystics, who, under the guidance of the planetary Hierarchy are building the new form.

3. That emanating from the masses who belong to neither group and who are wielding force as yet blindly and often unwisely until such time comes when they recognise those constructive channels into which it can wisely be poured.

Hence the problem of this transition period and hence the necessity for the giving out of teaching which will enable the seeking aspirant and enquirer to find himself. Hence the need for the laws of the soul and for the truth as to individual unfoldment to be made clear to those who, rejecting the old tradition, and refusing recognition to the mystic, yet seek to know themselves as liberated souls. With that knowledge will come the steady growth of the Building Mystics, for when a man has found his soul and recognises its relationship to its mechanism of expression, the threefold lower man, he automatically passes into the consciousness of the subjective life, begins to work with cause and is no longer lost in the world of effects. Then he finds himself standing shoulder to shoulder with the mystics and knowers of all time. This is the trend of the religious impulse at this time and this is the glory of the coming age.

A Group of Mystics

If it is true that there is being gathered together in the background of our present world-state a group of mystics who are distinguished by knowledge, vision, and a power to work on mental levels, unseen and unrecognised by men, it could also be noted that this band is not confined to the strictly religious types. Men and women in every branch of human thought are found among this group including scientists and philosophers.

Like all else at this time, science itself is in process of transformation, and little as it is realised by many, their work with what they call matter, and their investigations of the atom are entering into a new field. In this field the older techniques and mechanisms will gradually be discarded and a new approach and a different fundamental concept as to the nature of matter will mark the new age. Within the next twenty-five years, emerging out of the two seemingly different

ideas as to the nature of the atom, a recognition of certain energy impulses will be seen and this will be based on the discovery of those energies which, playing on the atom and on atomic forms, produce the tangible concrete shapes to which we give names in the various kingdoms of nature. The truth of certain basic premises of the Ageless Wisdom will be demonstrated, such as:

1. The soul is the form-building principle, producing attraction and cohesion.

2. This soul is an aspect or type of energy, distinguished from that of matter itself.

3. The atom has been recognised as an energy unit, but as yet the energy which sweeps atoms into aggregates which we call organisms and forms has not been isolated. This the mystics in the scientific world will sense and work to demonstrate during the next generation. It is this type of energy, the energy of the form-building aspect of manifestation which is the source of all magical work; and it is this energy in the various kingdoms of nature that produces form, shape, species, kind, type and the differentiations which mark and distinguish the myriad forms through which life itself manifests. It is the quality of the energy which produces the quantity of forms; it is the light which causes the emergence into consciousness of the race of heterogeneous shapes which aggregates of atoms can assume.

4. This type of energy which produces the shapes and forms and coherent organisms in all the kingdoms of nature is not the life principle. The life principle will remain undiscovered and unrecognised until such time as the soul or qualifying principle, the builder of the forms is studied, recognised and in its turn investigated.

5. This is only possible as man steps forth into a fuller conscious possession of his divine heritage, and working as a soul and in control of his mechanism, physical, emotional, and mental, can work consciously *en rapport* with the soul in all forms

from A TREATISE ON WHITE MAGIC, pages 325-333.

The Destiny of the Nations

by Alice Bailey

Published by the Lucis Publishing Company, 866 United Nations Plaza, Suite 566-7, New York, New York 10017, and by the Lucis Press Ltd., 128 Finchley Road, Hampstead, London, N.W.3, England. (\$4.00 and 18/6.)

World problems are increasing in complexity as the population of the world increases, and as nations become inter-related and interdependent. It is important for the future of mankind that we understand and co-operate with the spiritual laws and forces at work within the interwoven structure of civilisation, so that the individual part, human and national, can be rightly related to the evolving whole.

A nation is subject, as a man is, to the impact of energies emanating from solar and cosmic sources. These energies influence the nation as a whole through the 'mechanism of response' equivalent to the Monad-soul-personality constitution of a man. Different nations are more receptive to some energies than to others; and all nations, subject to the evolution of national consciousness, have a destiny before them which is literally based on the qualities and the principles of the particular ray energy seeking expression through the national soul.

In this book the ray energies affecting certain nations, world groupings and major cities are analysed in relation to meaning and purpose, and to the emergence of *ideas* appropriate to energy influences dominant at the end and at the beginning of an age.

The world of humanity is shown as a *state of becoming*, guided and given opportunity by the spiritual Hierarchy, the inner government of the planet, from a stable *state of being*. The understanding, acceptance and fulfilment of spiritual possibilities weaves the destinies of all peoples together into a synthesis, in which each contributes to the whole the unfoldment of individual potential. A recognition of the soul destiny of nations in the light of the teaching in this book, has a practicality today in our search for international adjustments. The ray qualities affecting the peoples of the world can be used intelligently to promote understanding and unity.

We are given a glimpse in this book of the beauty of energy synthesis when all component parts work together according to their own ray combination and to 'the glory of the One'.

The future will see right relationships, true communion, a sharing of all things . . . and goodwill; we have also a picture of the future of humanity when all nations are united in complete understanding and the diversity of languages, symbolic of differing traditions, cultures, civilisations and points of view, will provide no barrier to right human relations. At the centre of each of these two pictures is to be found the Christ.'

Until 1975

by Mary Bailey

'A very interesting period will come about the year 1966 and persist until the end of the century. . . . It concerns a centennial effort of the Lodge.'
'The tide of spiritual life is flowing steadily westward . . . it will reach its zenith between the years 1965 and 2025.'

ALL the signs, subjective and objective, portend an immediate cycle of decisive importance for the future of humanity and indeed for the evolution of our planet as a whole. Human affairs could not be more critical, the flow of spiritual energies more potent and compelling, the opportunities facing trained disciples more varied and universal in scope.

This twentieth century is truly the hinge between the outgoing era of Pisces and the incoming age of Aquarius. And we are now, from about the year 1965, approaching its climax. 'This has been an epoch of crisis' we are told, 'and the moment for which the Hierarchy has been preparing ever since it was founded upon the earth'.

To prepare humanity as a whole to take right advantage of this period of change and crisis, the esoteric group in the world has been brought into existence by Hierarchy based on the release of new presentations of the Ageless Wisdom teachings. This world group of accepting and accepted disciples, having applied the disciplines and the principles of the teaching and having grown in conscious experience of the living realities underlying concept and theory, is now entering into the vital period of its destined service. Disciples all over the world subjectively linked with one another and with the great Ashram of Sanat Kumara are assembling at the call of Hierarchy. Their purpose, as the heart within the body, is to lift, vitalise, inspire, and renew with the tide of the new life now coursing through the planet seeking channels of communication through which to manifest the Plan.

Manifestation is the ultimate objective of the hierarchical Plan, the manifestation on

Earth of what is called, in Biblical terms, the 'Kingdom of Heaven'. The purposes, principles, qualities and vision inherent in the Plan and in the contributing responsibility of each ashram within the Hierarchy must be *worked out*, externalised in human consciousness and applied within every field and aspect of human life. Each disciple who has himself progressed through recognition, realisation, and revelation to a personal manifestation of law and principle in his own daily life and in all relationships, is responsible as a part of the trained world-wide group for the irradiation of human consciousness with Plan-impressed energies and for the manifestation of the Plan within the forms of our human institutions. The spiritual Plan, pattern and programme of the three main hierarchical departments of government, religion, and education must ultimately reflect through manifested life on the physical plane.

This is the supreme test we now face. It is easy to accept theory. It is often a matter of prolonged and painful adjustment to experience the truths veiled by theories and then to apply them, proportionately and effectively, in service to the Whole. Yet this is the purpose of it all.

Of the many aspects of needed discipleship manifestation during this nine-year cycle *until 1975* we might consider these few:

- TO MANIFEST THE PLAN.
- TO DEMONSTRATE THE SOUL.
- TO EXTERIORISE THE ASHRAM.
- TO REVEAL DIVINITY.
- TO 'MAKE DECLARATIVE THE NEW MATERIALISM'.
- TO PARTICULARISE THE UNIVERSAL.
- TO LIVE THE TEACHING.

To manifest the Plan is such a well-known and well-accepted goal that little further

amplification is required. The Plan, and the responsibilities of disciples for the restoration of the Plan, are clearly expressed by many authors and teachers of new age principles.

The present requirements move beyond the teachings and the acceptance of theory, however. The Plan of love and light must *work out* on earth; and esoteric students should be among the pioneering exponents of love and wisdom, inclusiveness and right relationship, intelligently and actively expressed as a natural way of life. If the individual disciple can so manifest the Plan in every detail of his chosen life of service and of his own personal affairs, those who carry responsibility for larger issues on a national and a world scale are subjected to a spiritual climate and atmosphere inevitable in ultimate effect. While we should fix our eyes on the vision of the Plan of love and light affecting the whole human family, let us never forget that the way the Plan for man will be restored on a planetary scale lies through its restoration first of all in the daily attitudes and actions of each one of us in the place where we are and to the fullest extent of our capacities and resources. This is a redemptive way of life without parallel in the effective lifting of the mass consciousness.

To demonstrate the soul is the other side of the same coin. The Plan is the Plan of Hierarchy which only the soul can know in its true depth and fulness.

'Only the soul has direct and clear understanding of the creative purpose and of the Plan . . . only the soul, with the open eye of vision, can see the end from the beginning, and can hold in steadiness the true picture of the ultimate consummation.' (*White Magic*, 126.)

The ultimate consummation we might consider in esoteric terms as the reconciliation between spirit and matter, God and man, achieved through the soul as the relating and mediating principle. Between the ultimate and the immediate, however, lies a long span of evolving consciousness during which the qualities and attributes of the soul awaken and demonstrate through the personality life.

There is a significant factor within the revelation and demonstration of soul quality which is not always readily apparent. In the course of evolution we are concerned not

only with *consciousness* but with *life*, and sooner or later we must discover for ourselves the difference between the two. The *nature* of the seven streams of energy maintaining our planet in being within this solar system provides a clue. We are influenced by three major rays of aspect, the first, second and third rays of will, love-wisdom and intelligent activity. These are the three aspects of the life of our God, as he IS, and also of the life of the soul. The four minor rays of attribute, embodying qualities of the soul, permit us to 'learn about' life (God) preparatory to direct experience and straight knowledge.

The divine attributes of the soul include many qualities; all of them, if analysed and classified accurately, relate to the four minor rays and energies affecting *consciousness*, with which we are familiar; while the three major rays delineate the nature of the *life* of the soul.

In other words, the attributes tell us about the quality, meaning and consciousness of the soul while the aspects reveal the living nature of the soul as it is. It is interesting, too, to realise the same process at work in its own way through the twelve monthly festivals at the time of the full moons. The three major spiritual festivals of the year occur during the signs of Aries, Taurus and Gemini, controlled by the three major rays of aspect. The nine lesser festivals 'establish the divine attributes in the consciousness of men'. What are these attributes?

Fourth ray of Harmony through Conflict produces the balancing of the polar opposites, vertical as well as horizontal, and results eventually in that occult serenity and revealed beauty which is of the nature of the soul. From that point of stability in consciousness all the circumstances of life can be seen in right perspective and right relationships can be practised.

Fifth ray of Scientific Thinking utilises all three aspects of the mind as a bridge in consciousness between the abstract perception of spiritual realities and concrete analysis, interpretation and application. Thus through mental penetration, instinct, intellect and intuition unite, resulting in straight knowledge or registration of soul plan and purpose.

Sixth ray of Idealism and Devotion causes one-pointed undeviating progress. Selfless aspiration and direction reveal the immediate stages toward the visioned goal, and provide the impetus for action.

Seventh ray of Order, Ritual and Organisation, a concretising and relating energy, anchoring principle and law in manifested, orderly forms, creating conditions in which both lesser and greater relationships can be established and reconciliation occur within a synthesis of differing forces. This is the white magic of the soul in unimpeded activity.

Through the revelation of these soul attributes within our own consciousness and their demonstration in daily life, transference is possible from the minor rays of attribute (quality) to the major rays of aspect (life). This is a vital stage in the evolutionary process; having 'learned about' life through manifesting the quality and consciousness of the soul we then begin to know life as it is in its three-fold nature of sacrifice, love and knowledge: Purpose, Plan and manifested action. We become experts in the *life* of the soul.

A life lived under these soul-inspired conditions is truly an invocative life, evoking response from the soul in all forms of life. Hence a major task of the new group of world servers is said to be to 'evoke the soul of the nations'. The *manifestation of the soul* through all disciples in the critical period ahead for humanity is of tremendous and evocative importance.

'The White Magician knows that when the proper and correct ray stimulation is applied to the centre which we call the soul in any form, but not to the form itself, that then the soul, thus stimulated, will do its own work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation. This is true of the soul of a man, of the soul of a nation and of the soul of humanity itself.'

To Exteriorise the Ashram. This is of basic importance to Hierarchy in the application of their teaching and training techniques for disciples. Although contact with a Master and relationship to an ashram may not be and should not be held out as a goal and objective, nevertheless disciples in training for service to the Plan inevitably approach the Hierarchy as consciousness expands and becomes more inclusive of the planetary whole. In time every trained

disciple functions as 'an outpost of the Master's consciousness' and every active discipleship group becomes 'a miniature Hierarchy'.

While we tend to regard Hierarchy itself as the main area of ashramic tension, yet a vital effect of ashramic work within Hierarchy is revealed in these words: 'A true active ashram is a positive force within the centre humanity'. Humanity, therefore, is equally affected by hierarchical work. The ashram exerts a constant and pervasive influence on human consciousness and manifests its purpose and plan through the example and the action of every server and serving group.

Magnetic lines of light link all disciples to one another and to the Master at the centre of the ashram. These are lines of relationship and energy communication created by unity of purpose, by recognition of the Plan and by an active, subjective co-operation. This magnetic field, created by the flow of energy between disciples linked with the ashram, is radiant and potent, opening human consciousness to a vision of the Plan and evoking a sensitive response to the impact of new ideas. The subjective preparation of human consciousness to respond to the principles and energies of the new age, to the externalisation of the Hierarchy and the reappearance of the Christ, is thus proceeding as a result of a consciousness of the Plan and Purpose of Hierarchy anchored in the brain awareness of all servers. In this way, an ashram is a positive and manifesting force within humanity.

The disciple can 'exteriorise the Ashram' because his own being contains the counterpart and the correspondence of Hierarchy, the heart centre of the planet. An awakened heart centre, active and eloquent with the energy of love, is the outer and most obvious effect of an inner life consciously focused in the Ashram, the great Ashram of Sanat Kumara. The Hierarchy externalises first of all, therefore, through the heart activity of every affiliated disciple.

As the disciple becomes increasingly aware of the correspondences between God and man, between the planetary Life and each human unit of consciousness, the etheric centres of energy in the planet assume a far

greater importance than the *chakras* or centres of energy within his individual etheric body. These can be safely ignored most of the time; but to contribute as we should to the process of planetary evolution which is our destiny, we need to know and to understand the flow and circulation of energies throughout the whole structure in which we are immersed.

According to the Master D. K.,

'The externalisation of the ashrams will first begin to demonstrate within the area of the five active planetary centres, New York, London, Geneva, Darjeeling and Tokyo. The etheric concentration of force at these five centres has been accumulating and generating for a number of years; this has included the transference of energy direction from the ashrams involved to these etheric vortices.'

Here is a further highly significant fact of which the disciple should be constantly aware. How is the 'energy direction' of the ashrams within these etheric vortices actually demonstrating? Can we identify the effects of this energy direction? Can we provide adequate and skilful co-operation, both by subjective recognition in consciousness, and with the desired effects? The imagination should not be given unbridled rein here. We must recognise and identify the realities of ashramic concentration, not by the imaginative play of desires, devotion and wishful thinking, but through the use of the most discriminating faculty we possess: the esoteric sense, the 'common sense' of the Spiritual Triad.

The training we have accepted and the disciplines we have applied in our effort to be of practical service to Hierarchy must have opened up a span of the antahkarana bridge releasing the three aspects of the Triad into consciousness. The time has come for us to call on and to use this faculty.

To Reveal Divinity. Of the many ways in which this aspect of discipleship manifestation could be considered, let us confine our thoughts to one only, to the revelation of unity, or wholeness, through the achievement of right relationships.

To show forth the signature of God and to reveal divinity, the disciple must have bridged that gap in his own consciousness which results in right relationship with God and with man. Thus separation is overcome,

and *knowledge of the whole transformed into identity with the whole.*

Occult meditation establishes relationship with God; service of the Plan, using the energies available through meditation, creates relationship with the whole of humanity as the area of service for the trained disciple.

The example of a life of right relationship lived in conformity with divine law and principle is a revelation of the indwelling 'presence' of the Christ within the heart. All manifestation must bear the imprint of this 'signature of God'.

To Make Declarative the New Materialism.

'Matter and substance and their fusion into living forms are aspects of divinity; it has been the prostitution of matter to selfish ends and for separative purposes which has been responsible for the misery, the suffering, the failure and the evil which have characterised the career of mankind down the ages Man *can* demonstrate wisdom in the creation of a form which will house the spirit of resurrection and express the enlightenment gained by the bitter experience of the past.'

The obvious misuse of form and an habitual prostitution of matter to selfish ends tend to produce a revulsion to form itself instead of to the attitudes of mind responsible for misuse. Outer forms are necessary, not only for the convenience of daily life in all its aspects and diversity, but also as a means of anchoring energy, the energy of spirit and soul by which gross matter becomes redeemed. It is our human task to mould matter and to create forms capable of housing divine law and expressing divine principle.

The 'new materialism' for which we must strive will emerge as increasingly our human relationships and institutions reflect changed and new attitudes of mind and heart towards the one world in which we live, the one humanity among whom we live, and the right use and sharing of all resources. Selfish ends and separative purposes perpetuate a lack of relationship in human consciousness between man and man, and man and God. The resolution of this duality is a goal to be achieved as the disciples of the world succeed in exerting the influence and the example of right living in all circumstances and at all levels, including the physical plane. So the 'little lives' of material substance

react and evolve towards the resolution of the basic duality of spirit and matter, life and form.

To Particularise the Universal. This is a familiar theory to any esoteric student taught to work 'from the universal to the particular'.

The living manifestation of this requirement, however, makes a new demand on us. It demands, for one thing, that we achieve some identity with the reality behind the theory; in other words, a clear recognition of the structure, the constitution, and the laws and principles governing the evolution of the macrocosmic Whole, reflected into microcosmic man. It then demands that we begin to live our lives in every particular according to the purpose, plan, pattern, and programme of the universal Whole focused for humanity within the Plan of Hierarchy. This in turn requires a vision of the long range goal brought into perspective by the immediate sequence of events to be established and the action to be taken.

It sounds on the face of it too large, too overwhelming, and beyond our power. But it is important, as well as encouraging, to keep in mind that *nothing* exists in a macrocosmic or universal sense beyond the ultimate knowledge and experience of the microcosmic counterpart. As a replica in miniature of that great Life 'in whom we live and move and have our being', who in turn reflects 'Him about whom naught may be said', man contains inherent in his own being the seed of godliness, the promise of omniscience, omnipotence and omnipresence. This divine potential unfolds in consciousness as the three-fold path of evolution, brings man at length to the portal of the way of initiation leading to the way of the higher evolution.

This is the long range vision and goal. However, let us never forget that the three great cosmic laws sustaining life on this planet and within our solar system all relate directly to life on all planes of consciousness from the most subtle and evolved to the most material. Our whole planet is enfolded, permeated and vitalised by these laws and their manifesting energies. So we see that the cosmic Law of Synthesis is the law of life *within the form*; the cosmic Law of Attrac-

tion is the law of the soul *within the form*; and the cosmic Law of Economy is the law of the enlightened activity *of the form*. And in giving particularised expression to these laws and energies within the present needed emphasis on manifestation, the reality of synthesis should mould our attitudes, the law of the soul, the law of love and wisdom, should determine our human relationships and effects, and enlightened activity should characterise all our actions, small and large throughout our total environment.

These three great cosmic laws, therefore, while they underlie all that IS and all that evolves within the universe, also affect every detail of human life in form and can be consciously wielded to that end. Which leads right into our final point:

To Live the Teaching. In the light of the preceding point, this may sound redundant. But there are certain factors in this very important aspect of manifestation that could usefully be underlined.

Any sincere aspirant will agree that there is no point whatever in learning theory or in becoming familiar with esoteric concepts unless they can be translated into a spiritually creative way of life. The Hierarchy has made two new presentations of the Ageless Wisdom teaching available in quick succession to humanity, through H.P.B. and A.A.B., for use during this critical twentieth century. The Hierarchy has worked to prepare a usable, world-wide group of disciples drawn out of many esoteric schools and groups and capable of *acting* in alignment with Hierarchy with true subjective co-operation and through the many different forms taken by the outer organisations. Not only has a stable centre been established in human consciousness receptive to hierarchical impression, usable in channelling energy where needed according to Plan and capable of turning the tide of human orientation into the new age, but also forms of service and influence throughout all levels and fields of human life now exist which can anchor, apply and work out the principles and details of the Plan according to what is possible.

By the year 1975 when the Hierarchy will again meet in conclave, enough progress should have been made in consciousness by humanity as a whole to enable the Hierarchy

to formulate the details of its outer work within humanity leading up to the 2025 conclave of higher interlude and higher impression. By 1975 therefore, and according to the work done during the coming nine years, the Hierarchy and the Christ should be able to determine the speed of ashramic externalisation and the time and place for the reappearance of the Christ.

This is the urgent factor facing all the esotericists in the world today, both individually and as a subjectively co-ordinated world-wide group. This group is a group of spiritual pioneers standing at the pressure point of growth in human consciousness, and at the heart centre of the new group of world servers. The vision we hold, the ideals we revere, the teaching and training we accept, must now demonstrate their usefulness through our daily lives to an extent not yet achieved. The self-forgetfulness, harmlessness and right speech characteristic of the new group of world servers must in the esotericist be buttressed and inspired by fusion with Hierarchy, by alignment with the Christ and with the will-to-good focused in Shamballa, and by a telepathic subjective rapport with all co-workers.

The details of the way we live the teaching are then entirely up to us. While we can learn all the esoteric theory there is available, no one can teach us how to apply it or how and where to serve. At this most significant and most vulnerable stage of growth as we extend the horizontal arm of the cross of discipleship to balance the vertical, we are entirely on our own and must depend upon our own inner and always adequate resources.

The living application of the teaching, therefore, depends upon our spiritual experience, upon a willingness to renounce all personality hindrances whatever they may be, to dare to live as a disciple, and to continue to learn by the trial and error method. This is the uniquely creative contribution each one makes to the value of the whole group.

These, then, are some of the compelling opportunities we face as we seek to help lift and open human consciousness to an acceptance of soul plan and purpose. The soul must 'control the outer form and life and

all events', if we are not to destroy all we have accomplished and the very purpose for which we exist. Every possible help, influence and energy is being made available to us in our hour of crisis and decision. Disciples are present and working all over the world in all continents and countries. They work through radiation and magnetism; radiation, affecting human consciousness, is due to the potency of the soul; magnetism results from the life aspect, the Triad, fused with the soul, attracting the workers and the substance needed to build the new forms for the human institutions of the Aquarian era. The building, use and control of adequate forms are essential to wise co-operation with the Plan of God. Form can and within the new era must, manifest the will and the life of God.

The tide of the new life is sweeping through into manifestation. The energies with which to work are available. The Christ and his Hierarchy are potently at work. The workers on earth are prepared and adequate to the task. All that is needed is a new realisation of the urgency of the times, of the fact that we have entered now into that period of climax in human evolution for which we have been brought into existence as a group. What the esoteric group in the world achieves in the nine years ahead through the manifestation of the soul in outer action will have vast and far-reaching effects.

As the Christ proceeds with his work for humanity during the Aquarian era he uses all possible channels whereby the consciousness of man may be expanded and right orientation may be brought about. All that enlightens the minds of men, all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity, all that dispels glamour and illusion and that disrupts crystallisation and disturbs all static conditions, come under the realistic activities of the work within the Hierarchy which he supervises.

In the course of the outer manifestation of his work, the Christ uses the forms that we create and the channels that we provide.

Meditation and Creative Faculty

by Colby Dorr Dam

In many ways Christ said: 'I am all of mankind'. . . . Meditation integrates personal with planetary creative faculties and fuses into a single creative synthesis the many human qualities. It is this creative faculty which makes mankind part of the planetary organism.

MEDITATION, in its spiritual definition, is an effort to invoke, understand and apply to experience the qualities of the Master of Wisdom. In order to correlate creative faculty with meditation we should first know something of what quality is and what the Master is. Quality here refers to the subjective, human segment of mankind which is, as yet, all mixed up with the nature or animal aspects like chocolate and vanilla in a milk shake. However in people both the human energies and nature forces are made up of living organisms as specific as a table or chair. What then, is an organism? It is a unit of life with a purpose, meaning and direction as a whole, which transcends and controls any and all of its parts.

For instance, on physical levels, an automobile is an organism. What do its hundreds of parts know about their reason for existence, the destination in the mind of the driver? It is the same with the human organism. What do its various energies and forces, atomic, molecular, organic, instinctive, emotional, intellectual, spiritual, know about their reasons for existence as a whole? These reasons have many human names. A few of them are: in democracy, freedom; in morality, virtue; in government, law and order; in para-psychology, extra-sensory perception; in Freudian psychology, the sex urge; in medicine and surgery, health; among the academy of the learned, special knowledge and books published; in philosophy, truth; in religion, faith; in science, demon-

stration and application of natural laws; among the masses, money and sex; and so on.

People then are a fusion of two great planetary life organisms: a human or quality soul, reflected in mankind through religion, the social sciences and humanities; an animal or nature soul, projected in the natural sciences, which vitalise the physical body and deal with the physical universe.

What then have we got left when we separate the vanilla from the chocolate in our human milk-shake? On the nature side we have the brilliant, creative work of a dynamic, aggressive group of scientists ranging from Copernicus, Galileo and Newton to Einstein. These remarkable pioneers, in a few centuries, have reached a planetary and solar approach to natural laws, released atomic energy and opened the space age in human affairs. Thus today, no qualified scientist attempts to personalise the laws of heat, light, gravity, magnetism, electricity, nuclear energy, molecular attraction and organic chemistry. Moreover there are really no American, British, French or Russian physics and chemistry. For science knows we have only one physical universe, one common earth, one human body with the same eyes, ears, arms and legs as all the others.

Here then is the strange, current paradox of the human animal. He has a planetary, scientific approach to nature and the nature forces of people but a personalised approach to himself, to the human organism as a

whole, to the social sciences and humanities which try to deal with it. The reason, of course, is the fact that, in this 20th century, we know a great deal more about people as human animals than we know about them as personalities. Thus it rarely occurs to us that the quality-value system of the human soul is also an organism as specific, arbitrary and infallible in cause and effect as any natural law. This system, in terms of language, is made up of perhaps 125 commonly used words which, together, comprise the human segment of people. The problem with this minute human fraction of our dictionaries lies in the fact that they are 'open' words, in ceaseless motion, with no fixed meaning. These quality-words range from character, love, joy and understanding to genius, inspiration, aspiration, exaltation, ecstasy and revelation.

Meaning, Direction and Purpose

Now this human soul, like other organisms, has a meaning, direction and purpose as a whole which transcends and controls any and all of its parts. There is then no way to conceive what a Master is while we continue to personalise him and his qualities. For the Master has no personality. He is not human and has no human-nature conflict. He has no life or death, no heaven or earth, as we use these words. He has no human faculties. He has no science, religion, or philosophy. He has no time, form, or space. He has no human good or evil to bother about. The best example we have is, of course, the life and death of Christ. But there is little use in discussing him until we know the difference between the personal, human Christ who met his physical death on Calvary and the planetary Christ *after* his Ascension. For he said in dozens of ways: 'I am all of mankind, all of nature in a single package'. And he was and is, exactly that.

This statement of course, in personal terms, is as wild and fantastic as the destination of the driver is to the parts of an automobile. But the analogy holds. Therefore, if we can achieve, through meditation, even a small fraction of its meaning, it will be enough to change the direction of human

evolution. And this is as sure as the rising of the sun. For in terms of creative faculty we are part of the planetary organism.

What then does meditation do to and for the personalised human animal? It integrates personal with planetary creative faculties. It does what love eventually does for specialised creative energies. It fuses into a single dynamic focus, a single creative synthesis, the many human qualities and values which generate them. Here is the reason why all types of special genius and world leadership are leading us slowly, unconsciously, into the wider, spiritual dimensions of extra-sensory perception. Here is the reason also why the Masters of Wisdom can now dictate their books only through telepathic contact with a few rare and illuminated minds. Today, however, subjective crisis is moving so fast and far that the next century may well bring on a wide scale this conscious, telepathic interplay between the Hierarchy of Christ and the pioneer specialists among mankind. For God, despite opinion to the contrary, is very far from dead. However, there are few as yet who seem to realise that the future cannot arrive without massive, subjective destruction of the present. This destruction, especially in periods of world crisis, is always confusing because, like everything else, it is relative to the personal stage of evolution. Among the masses it is mainly physical and economic; among the middle classes it is emotional, often sexual; among the intellectuals it is mental, a chaos of knowledges. There are, of course, many exceptions. Here the analogy of optic vision is useful. When our eyes are two feet from the trunk of a tree we cannot see much of the forest. At the top of a mountain the tree is lost in the carpet of woods. Five miles up in a jet plane the woods and mountain are both lost in the common earth. Above the ionosphere in outer space, our little planet is lost in the universe.

What then does meditation do for people? It provides for the human soul and its personal, quality parts the same wider perspectives which nuclear science has supplied for its nature parts, its physical senses and objective mind. This is now urgently necessary; for the natural sciences have forced themselves into the invisible worlds. Those

who think otherwise should go out some fine morning hunting for an electron or neutron and see how many they can catch. The natural sciences are moving headlong into non-sense *with a hyphen*. This does not mean nonsense but extra-sensory perception, a very different kettle of fish.

Organism Which Duplicates

Why is it different? Because the human soul, when freed from its personalised, animal prison, is a single organism which duplicates, in a higher dimension, the unity of nature. It is an extra-sensory dimension which fuses into a single focus the seven life energies of the human organism above mentioned. This focus is a nuclear explosion in the quality-value system of the human segment of personality. Therefore while nature controls the human animal this focus means only disaster. For instance, if spiritual clairvoyance should suddenly strike the creative intellectual of today; if he could see the thoughts and feelings of those around him, the pressures would either kill him instantly or drive him insane. He has all he can manage and then some in the discovery of himself. Therefore nature wisely protects us from the egotism, arrogance, selfishness and subjective ignorance of personality.

In other words we have to know where we are subjectively, as personalities, before we can conceive the soul of mankind as a single organism in creation or see where we are going as humanity. For there is a direct life-line between culture of all types and planetary meditation; and they merge imperceptibly, as a flower grows, into one another. This contact between mankind and the Spiritual Hierarchy of our planet moves very slowly because conception must precede per-

ception; and the eternal child must be conceived before he can be born.

Meditation therefore integrates the sacred with the secular worlds. It is planetary love in action. It fuses together the qualities of the human soul with the planetary nature forces already operating in the natural order, the physical body, the objective mind and the nature sciences. Here we touch the overall problem of theology which, in order to reach mankind, has to personalise the human soul, a thing which science rightly refuses to do for the nature forces of the physical body. Hence the great divide between subject and object, between religion and science. Indeed nothing is more difficult for the creative specialist than to conceive the human soul as a single organism. Christ fully realised this; therefore he also was forced to personalise the Divine Trinity in family terms, Father, Son, Holy Spirit. There was no other way. Meditation, therefore, unlike personalised prayer, is an introduction to the planetary Christ of today. It is the doorway into a new life, a new death, a new heaven, a new earth, a new time, a new eternity. Therefore, although meditation transcends and controls personality, it does not kill it. Does the raindrop die when it falls into the ocean?

Indeed the ultimate fact about mankind and nature alike is this: neither the human creature with his synthesis of seven life-energies nor the three kingdoms of nature below him could exist for a moment apart from the planetary organism as a whole. Therefore, both the human and animal souls of people can be conceived only in the extra-sensory dimensions of a planetary synthesis of life. And this is where the working life of the Master of Wisdom begins. In the words of Jesus of Nazareth, 'Nothing is secret which shall not be made manifest'.

*Let us keep in mind that the most difficult hour can be
the threshold of new achievement.*

from BROTHERHOOD 467

Increasing Psychism

by Foster Bailey

Psychic sensitivity is becoming more prevalent, though much of it is hallucinatory and a distorted reflection of the effect of soul contact. By practising occult meditation and learning to hold the mind steady in the light of the soul, the disciple will achieve a true linking up with the Spiritual Triad.

WE are increasingly aware of the widespread awakening of sensitivity in many human beings to more subtle influences and vibrations than was hereto the case. This process is now so rapid that the scientific world is beginning to recognise its reality and to accept the validity of such impressions and responses. This parallels the scientific conquering of subtler grades of matter illustrated by the controlling of atomic energy and the use of radar.

The increase in sensitivity is very much in the order of things and is to be welcomed but requires certain safeguards if unhappy aspects and results are to be avoided. In this regard, an intellectual understanding of the constitution of the complete physical man as he functions in the three worlds below the level of the human soul is of great value. The personality as we recognise it in daily life is the result of the purpose of the soul to create a vehicle of expression which it can ultimately use unimpeded and which thus *en masse* brings to fruition the purpose of the existence of humanity on the planet which is stated to be the redemption of the substance out of which the planet is formed and out of which human vehicles are built.

One of the basic foundations of all esoteric training is a study of the constitution of man. The understanding of the relation of the spiritual human entity and the vehicles he uses in manifestation in the three worlds is essential for avoiding the dangers of psychism and for successful occult meditation. Already we are familiar with that part of the constitution of man, physical, emotional and mental, which his soul has built in the process of incarnation and the first stage of esoteric training is focused on

the nature and quality of those vehicles, their relationship to each other, and their relationship to the human soul.

Beyond that, as we approach what might appropriately be called real esoteric training, there are the higher parts of the constitution of man which eventually come under as complete control as do the lower. In this process the magnetic link between the human soul and the true spiritual man, the monad, is built and perfected and its use is as practical and necessary to the higher evolution as is the link between the soul via the mind to the physical brain.

For many years the scientific world refused to accept any grades of substance except solids, liquids, and gases, but it has now been forced to accept the reality of a more subtle grade of matter to which we give the term, 'the ethers'. This substance exists in four grades of density and it is in this part of the constitution of man that the main exploring efforts of scientists are finding their greatest action. This etheric substance is becoming as tangible to the scientists as gases used to be, and the sum total of solid, liquids, gases and the ethers constitute the dense physical body which the soul seeks to use. From the standpoint of the soul, even the finest grade of etheric substance is dense substance.

The next succeeding subtle grade of substance is emotional or astral substance, the medium through which human desires and emotions function. As in the previously mentioned case, the soul attracts to its personality vehicle substance of that degree of density. The third vehicle of expression appropriated by the soul is mental substance, and this again is attracted according to the

possibilities that have been developed by the soul in the long past process of reincarnations. Like the emotional substance, the mental substance is therefore a measure of the limitation of the evolutionary status of the personality and its ability to respond to soul impact.

This very brief sketch of a well-known subject to the esoteric student is the key to an understanding of the increasing sensitivity in the human family and is useful in this respect.

Mental Vehicle

When we think about something in the ordinary way, we affect the substance of our mental vehicle. If the thought is clear, a portion of that vehicle is combined in what we call a thought-form appropriate to the impulse, which remains in our own mental body. If we persist in thinking about the same thing, this thought-form may become very definite and very powerful and it is the unhappy, selfish, and even cruel thought-forms that exist in our mental bodies which we ourselves have created which persecute us and the whole human family. This aspect of thought-form building ultimately gives way to the influence of the soul as the light of the soul and its basic quality, love, and the life force of the soul itself increasingly affects us as it plays upon and controls its own mental vehicle.

For long periods of time the mental vehicle, enslaved by the emotional factor, has controlled daily life and whatever idealism the individual has had about spiritual things and the reality of the soul and its potency, have had little or no effect. The same thing is true of the substance of the emotional vehicle, which is the expression of our habitual emotional lives and personality desires, and which has been enslaved by physical factors and the five senses. These two vehicles are closely linked and their combined influence determines the characteristics and qualities peculiar to us. The purpose of occult training in its preliminary stages is to transcend this limitation.

The line of contact and influence runs from the soul through the mind to final registration in the physical brain. For successful registration the emotional nature has to be

quite completely subjugated so that it does not colour the impressions coming through or distort them. This habitual distortion we call glamour.

Coming then to an impression registered by any individual in the physical brain so that it can influence the physical life, we need to consider many factors resulting from the conditions in our subtler bodies and our stage of evolution. Unhappily, in a great many cases the mere fact that the impression is extrasensory induces the belief that it must be of superior knowledge and value and often that it must indeed be spiritually significant. It is only in the highest grades of sensitivity to soul reaction that the purified and consecrated disciple gets through to the physical brain consciousness anything but distorted reflections of the effects that the impact of soul energies may have had on his consciousness. If, therefore, we understand the constitution of man, we can see how complicated the situation really is and how untrustworthy are the impressions and the visions and the psychic experiences with which we are increasingly flooded.

Nevertheless, the door of psychic sensitivity is opening and its results must be met. Increasingly there will be results of spiritual significance and usefulness to us all. At present the sorting of the wheat from the chaff is arduous and uncomfortable and not very effective. More definite knowledge, sound judgment and humility are needed in this glamorous and most difficult field of human experience in psychism.

The Astral World

The astral world built of astral substance is constantly all around us and constantly affecting us until we at last achieve the condition of a soul-infused personality. This astral world is peopled with human beings who are pretty much as they were before they passed over except that they now have no physical body. Their qualities and characteristics are much the same although changing, as indeed our own should be changing. They are no more wise, no more intelligent, no more spiritual. Communication does take place under certain conditions. Impressions are registered and occasionally these people are seen. But what is registered is no more

significant than would have been the case if they still had a physical body and just dropped in for a visit.

Then also there are astral shells sometimes very perfect in appearance and having a potency of their own. They are kept seemingly alive, especially in the case of spiritual leaders who have passed on, by the continuing devotion of their followers. They reflect the quality of the devotional astral energy which keeps them going. To accept them as 'guides' is foolish indeed. Occasionally they are used by evil entities for destructive purposes and the control of those who can be induced to respond. Such cases result in obsessions and insanity and utterly ruined lives. The astral world is indeed a dangerous place in which to play.

The Masters of the Wisdom do not function there nor do they seek disciples there nor do they aid their disciples from that level. They have many ways of helping their disciples including mental suggestion if the disciple is advanced enough, but they do not use inanimate mental thought-forms, much less astral shells.

The astral level has floating around in it many thought-forms clothed with astral substance. These sometimes have beautiful colouring and artistic form. Purely mental thought-forms are geometric. Some of them are symbolic of quite high mystical concepts. They are created by aspirants of all grades whose personal focus on spiritual factors has been sustained enough and clear enough automatically to create them. They are reasonably entitled to as much attention as are like aspirations of our brother human beings in incarnation, no more.

In short, this whole realm of increasing psychic phenomena is dangerous, glamorous, and full of distortions and false values. Nevertheless life out of the physical body on the astral plane is real and cannot be ignored completely. We shall increasingly find it needful to know more about it and deal with it. The need is to get it into rational perspective and so put it in its rightful place as part of the reality of human life.

There are increasing numbers of people who have flashes of so-called subtler registrations. These are usually hallucinatory and

can become a danger. This condition can be induced by drugs, by certain yoga practices, by diet, and by a form of meditation designed to quiet the mind making it negative or even inactive. The mind cannot be made completely still for the mental substance has life, and all life is in constant motion. But we can induce in ourselves a condition where its action is so feeble that it does not affect even our emotional vehicle, much less our physical brains.

True Meditation

In true esoteric occult meditation the mind is not rendered negative but is used actively to respond to the energies of the soul while the total personality is held as a unit focused on the reception of the soul contact achieved by the mind. The results are therefore very different from psychism. The trained disciple can and does have increasing registration of undistorted soul contact because he is emotionally at peace and mentally efficient.

The flood of extra-sensory impressions which are increasingly prevalent are mostly evidenced by those who have no esoteric training at all, although they may have read a so-called esoteric book or two. The astral or emotional level substance in which we all live and which constantly affects us as much as the atmosphere we breathe is no more spiritual than are the gases or the liquids in our physical bodies.

The training in Raja Yoga as taught by Patanjali begins with training to hold the mind steady in the light of the soul. The results are safe, induce no delusions and produce constructive living. From this beginning the more advanced esoteric training proceeds to aid the soul in achieving complete control of the personal life and to link up with the spiritual triad, the monad. The mind which can be made to rule the emotions is not the king of the personal life, but the soul is. The mind becomes even more effective in handling the effects of our five senses which we habitually register as occult training proceeds: it is not negated nor belittled by esoteric training but is exalted thereby so that it becomes the instrument of the soul. We become less gullible and live more wisely. Therefore psychism is a sidetrack for the spiritual aspirant.

POINTS OF THE COMPASS

by Blodwen Davies

XII. The Computer versus Conscience.

A New Duality

'Behind our perceived universe of material things in space and time there is a cosmic field of energy, infinite, eternal, uncreated, and indestructible. Within this universal and undifferentiated ocean of energy there is a Supreme Imagination which, by way of the cosmic lens, acts as a focusing and guiding field of influence in controlling the creation and evolution of matter. Thus, high above the local gods of our earth's regional religions, there is a Divinity, an immanent guiding field, maintaining the balance between the visible or manifest world and the invisible or unmanifest world, as required by Einstein's equation for the equivalence of matter and energy, $E=mc^2$. This guiding influence organises matter into the forms of evolution, from the inorganic to the organic world, from atoms to human beings. . . .

'Since God is not a personality distinct from nature, "miracles" and "special providences" as violations of nature's laws cannot occur. Therefore, there are no revealed religions and the doctrine of the verbal inspiration of scripture has no foundation in fact. The Supreme Imagination appears as an invisible field of influence permeating the visible physical universe, but since this impersonal and divine influence can never in man's thoughts be any greater than man's capacity to envisage, man will become more like Divinity as he reverences and increasingly understands the infinite and everlasting cosmos in which all things live and move and have their being, to use a Stoic phrase which Christianity borrowed. . . .

'Human consciousness in its awareness, and in its time-spanning properties, is man's most immediate experience of the cosmic guiding field in its organic expression. The invisible Supreme Imagination which guides the course of evolution in the visible physical world is a non-moral force, it is neither good nor bad, until it reaches up into human consciousness to appear as integrated personality, at which point the cosmic energy acquires moral attributes. If there are other universes, planetary systems with living and conscious creatures inhabiting them, there, too, problems of moral choice will arise. But here on this earth man alone is the bearer of that god-like quality of creative imagination which is the pre-condition for moral behaviour. . . .

'In a word, the sources and sanctions of the good life are natural from beginning to end. Man must fashion for himself a social lens for collective vision; but the potentialities of human nature are much richer than the materialists, ancient or modern, are willing to admit.

'From the present viewpoint, the universe is a power-house for the transformation of cosmic energy, and mankind is an evolutionary outlet for this power. Man, originally the planetary species and now the cosmic species, cannot separate himself from the power-

house which is the environing universe, though he may limit or extend the manifestation of its capacities. In doing this the effects of each man's actions impinge upon others. What every individual does is part of the cosmic whole. Democracy grows out of that fact. On the human level, individualism takes on a new dimension; it implies not selfish rights but consciousness of universal relations. It is through the fulfilment of his individuality that man has evolved from the sub-person, enmeshed in mass-patterns of behaviour, into the individual capable of choice and direction, at last to emerge as archetypal man, the being who is consciously creative, moral and self-transcendent.

'Man, the product of emergent evolution, is in turn the creator of new products. Thus man gains his existence from a cosmic field of energy he did not create, and he pays his debt to the cosmos by contributing to a reservoir of human achievement, the funded knowledge of men's minds and the material products of men's hands. If each man serves as an outlet for the formative energies of the universe, then mankind constitutes a collective outlet, a high tension transmission system for the utilisation of cosmic energies, omnipresent and inexhaustible. But to create the better world, human wishes are not enough. The human volition must be mobilised into a unified instrument that will energise the world society that must come into being as the vehicle for the imaginative creation of archetypal man. So many people seem to have built their own little power houses along the river banks of the stream of life and have failed to realise the cosmic background of this power availability. But the socialisation of the benefits of power and knowledge is implicit in the spirit of co-operativeness whereby men share their results as they probe the depths and shoals of a universe that is endless in space and time. Man's earthly and outer space enterprises depend on the directed guidance, the social imagination, he pours into his creations in industry, education, religion, and law.

'The present moment sees us living in a world ready for the greatest forward movement in all human history. At this age of atomic energy, automation, electronic computers, communications satellites, there is no standing still. Either we move upward into the life more abundant, or we move downward and deathward into chaos and annihilation. Science must lead the way, and the religions of the world must supply the love, sympathy, and good will that can humanise the awesome undertaking.'

THIS remarkable statement is made up of excerpts from one chapter in a new book just recently published, by Dr. O. L. Reiser, called *Cosmic Humanism*.^{*} Dr. Reiser has occasionally written for the *Beacon* as a guest contributor and also wrote an introduction to *Education in the New Age* by Alice Bailey. He is an outstanding figure in the field of Scientific Humanism, but in this new book has moved on to what he conceives of as a new rôle for man as a cosmic humanist. This year, just as *Cosmic Humanism* went to press Dr. Reiser retired from the department of philosophy at the University of Pittsburgh; retired, of course, to a full-time programme of research, writing and speaking to groups and seminars of

varying views on life and the meaning of human experience, the future of society and hope for the humanity of the new age. This is by no means his last book for a new one to be called *Magnetic Moments in Human History* is well on the way.

The interest for *Beacon* readers in *Cosmic Humanism* is the timing of its appearance. It becomes, in a sense, the outline of the polar concept to counterbalance the overshadowing fact of the computer age. We are on the see-saw of an overriding and immediate world crisis: the relationship of man and the computer. This is a point at which man can become the sacrificial victim to his own creativity, a world lost to the materialism of the machine or, can we hope, the master of the machine? This is no longer the industrial age. The computer is already at work destroying the whole concept of classical capitalism and its present counter-

^{*} Schenkman Publishing Company, One Storey Street, Cambridge, Massachusetts, \$8.95.

part, trade unionism. It will be the age of chaos if man does not now become master of the machine. This is the challenge of that monster infant, the computer, to the concept of Aquarius as the age of man.

I have before me three books which have contributed to a new concept of man's significance which has been evaded by science, the subject of consciousness. What is it? How do we acquire it? How do we use it?

The first of these books, *Cosmic Consciousness*, by Dr. R. M. Bucke, was published sixty-five years ago. Dr. Bucke was a very distinguished psychiatrist, a pioneer in this field. The title has always seemed a handicap because of its daring, yet the book, never a popular one, has never been out of print and is today selling faster than ever before in its strange history.

The second is *A Treatise on Cosmic Fire* by Alice Bailey, fire being, of course, symbolic of consciousness. It was published in 1925 by the Lucis Publishing Company, as the cornerstone of the teachings of Djwhal Khul. Its 1,300 pages will be a text book for generations of esotericists yet to come.

The third is the book just off the presses, *Cosmic Humanism*. It is this book that will serve to create the new duality: computer versus consciousness.

It is strange how little the study of consciousness comes into contemporary research and writing, how seldom it is defined or described. In fact, it is something of which we think or know very little. What is consciousness? Perhaps D.K.'s statement that the evolution of human consciousness depends on experience, experiment and expression is the nearest definition we have of the meaning of consciousness. It is the most powerful expression of evolution which we can bring to counter-balance the thinking-machine that can work a million times faster than man's brain.

A Machine Without Conscience

The machine, like pre-human forms of evolution, has no conscience. The men who created the computer are endowed with conscience. In our competitive and materialistic society machines may fall into the hands of

men without conscience. There lies the reason why we must put men of conscience in control of the world of the computer. In other words, we need what Dr. Reiser has called 'Cosmic Humanism' to guide the new age, in which so many Piscean inheritances must be replaced, if we survive the immediate crisis in evolution.

Bucke's researches in cosmic consciousness proved that at a moment of intense demand for truth, some of the greatest individuals our race has produced had a response to their demands in a moment of time that changed their status in evolution from searching men to men of genius. Yet of genius, as of the nature of illumination, we have as yet very little scientific knowledge. How, where, whence comes the genius that has revolutionised human society, step by step, through the history of man?

Just as the invention of the camera drove art into the world of abstraction and symbolism, so the invention of the computer will drive men into the far more subtle world of consciousness as a whole, to create the means of using the computer for human betterment, rather than succumbing to the autocracy of the ultimate machine that now can do much of our thinking for us.

Cosmic Humanism can be grasped more readily by the average reader by first absorbing the impact of the July 23, 1966, issue of *Saturday Review* which is devoted almost entirely to the study of the computer from ten different aspects. As one contributor says: 'The potential for good in the computer and the danger inherent in its misuse is beyond our ability to imagine'. No area of human life will be untouched and a totally new environment will be created. What Yeats said years ago, 'the visible world is no longer a reality and the unseen world is no longer a dream' applies to the greatest of all crises in all human history. Human capacity for cosmic consciousness is not a dream today but a necessity for human survival. As D.K. says, humanity can get the help needed for survival only when 'they have added to their faith strenuous action and have done their utmost, alone and unaided, to overcome evil'.

I turned first to that celebrated and monumental edition of the *Encyclopaedia Britannica*, the eleventh, for a clue to the meaning of consciousness as scholarship and science might have defined it, and was rewarded. The word 'consciousness' did not appear in the index but the word 'conscience' did. 'Conscience', it read, 'is the first activity of human consciousness'. Man is the first creation of the visible world in which a sense of divinity can be felt or used. So the fig-leaf story of genesis is a distortion of a great teaching device. The undulating serpent is a symbol of energy; and two serpents entwined in opposite directions suggest the positive and negative forces of power with which humanity must learn to deal in every phase of life in this world, his first confrontation of the new fact of evolution, choice. He is endowed with the power of choosing at every step along the way, and conscience or consciousness is his weapon of evolution. He can choose to create as well as to destroy. As he creates he becomes human because he is using his spark of creativity, or spirit, or soul, his divine endowment from that entity which all forms of religious philosophy regard as the Creator. This is the entity Dr. Reiser describes as the Supreme Imagination, who has made man in his own image and endowed him, therefore, with imagination.

Intuition a Factor

Consciousness is more than mind or memory or feeling or sensitivity. Intuition is a factor in highly evolved consciousness. It is a Whole, beyond the conception of a normally functioning mentality, concrete or abstract. We have not yet the words or data to describe the fast evolving state of human consciousness which we need for the new age

of man, the Aquarian age. Idealism and devotion, fanaticism and religious persecution were all products of the Piscean age just ended. The meaning of the evolution of consciousness will be worked out in the centuries ahead. It is a new state of being of which conscience, the means of right choice, is the first applied human aspect. It is the unique human quality which sets us apart as a kingdom in nature. It would be a new aspect of the truth for which all great human and trans-human teachers have striven, if human consciousness in its highest forms of development ultimately proved to be the archetype of the machine we call the computer. The computer, our most recent experiment in mechanics, may be a faint reflection of the consciousness which has stored for use all the experiences of evolution in all the kingdoms of nature through which man has become what he is today.

Conscience can work as fast as a computer, in making moral evaluations. Intuition can act in the same way in bringing revelation to prepared aspirants. The experience of the *illuminati* is beyond time. Soul consciousness may indeed prove to be, in its ultimate human form, a spiritual computer system. The state of being which finds and embodies our fragments of truth, which heal, teach, enlighten, guide and synthesise humanity, are fruits of the progress of our evolution.

The practical problems of our new age may be worked out by the computer. men of genius have created to take over unconsuming labour of our society. But the great moral, social, economic and spiritual challenges of our new world society must be met by the creative morality of the illumined minds of men and women.

The positive faith of Thomas Paine, co-author of the American Declaration of Independence, is expressed in these words: "An army of principles will penetrate where an army of men cannot . . . It will march on the horizons of the world and it will conquer."

from MANAS, April 13, 1966

Service Before Self*

*'... A child kiss
Set on thy sighing lips shall make thee glad.
A poor man served by thee shall make thee rich.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest.'*

by
Elizabeth
Irene
Thompson

E. B. BROWNING

IN the development of extra-sensory perception one begins to realise the significance of the probationary rule Service before Self. For it means a constant intuitive alertness to the needs of a fellow-being. Its practice is not so much a question of skill, strength, time or money, as the development which one would wish done for one's self of tact, diplomacy and wisdom in doing for another, without solicitation, that thing under the same circumstances. It is service which is lifted out of the man-made concepts of recompense. For it is consideration of and compliance with that absolute, automatic principle: 'With whatsoever measure ye mete, it shall be measured to you again'. It requires obedience to the injunction: 'Give and it shall be given to you, pressed down and running over'.

The altruistic significance of the Christmas season is a particularly appropriate time in which to mull over such thoughts. For the conscious, determined adherence to this requirement of Service before Self, is a sure remedy for that introverted, introspective psychology which makes self or the little me come first, last and all the time. That type of selfish self-centredness and 'small-time stuff' which constantly asks: 'What will it profit me and where will I come in?' repel the very things that are most desirable. It is an expression of that ego-centric psychology of the 'gimmies' which thwarts achievement by cutting off the outpouring magnetic currents of the Force of Attraction.

The desired goal of an ever-deepening and expanding awareness can only be attained when the attitude becomes one of *giving*

instead of *getting*. Fuller self-expression with its infinite creative potency only becomes possible when the cramping influence of self-centredness is relinquished. The ability to focus the whole attention in, out and anywhere, must be unhampered. The soul must be free to think without mental bondage.

Many an otherwise potentially eligible probationer closes and bars the door to his or her acceptance as a disciple for spiritual illumination and mastership, because of inability or unwillingness to forsake the ideas of material reward, remuneration and recognition for service rendered. The limitations of the materially-minded world, in this respect, must be transcended. The aspirant must learn to ask nothing for the little self. Particularly if he really desires to let the whole truth of God's livingness in him and through him prevail. But how, one might ask, can this consummate achievement be literally realised, if the mind, as the instrumentality of consciousness, is completely cluttered up with the trivialities of a 'small-time' perspective?

The extrovert, uncannily aware of what transpires in his environment, is always 'doing something for some one' and has a marvellous time hiding his good deeds and minimising their importance. He is interested in the livingness of Presence regardless of whether or not he has ever given any thought to the subject. Thus he is ever becoming more alive. His good nature is contagious and his good fellowship is enviable. His nameless deeds of love, thoughtfulness, courtesy and generosity shine like beams of a candle, bright spots in the murk and gloom of a sorry world. Such a one opens many doors before him ere he has heard of 'The Way' or the probationary requirements for

* From an unpublished manuscript written in 1930's in collaboration with Sigmund Lowe.

those who fain would enter 'The Narrow Gate'.

The probationer and disciple are always scrupulously careful to preserve the impersonal, unobtrusive 'It was my pleasure, don't mention it' attitude among their equals. In this manner, the habit of consideration for the preferences, comfort and conveniences of others automatically becomes their normal way of living.

Noblesse Oblige

In association with the underprivileged, the probationer and disciple have a lively sense of *noblesse oblige*, and it is their constant joy and delight to share their abundance. An intuitive ability to put one's self in the place of the underprivileged man or woman, does away with the obnoxious air of superiority, condescension or curiosity that is so justly resented and that all too often closes all avenues of approach in any effort towards improvement or rehabilitation. It all comes down to this: 'How can you say you love God whom you do not see, if you do not love your fellow-man whom you do see?'

Everyone knows that the Christmas period beginning December 21 up to and including the 25th is the time of shortest days and longest nights, in the north temperate zone. In the extreme north latitude, there is little if any real daylight for several days prior to and subsequent to this particular interval. Many animals hibernate early in December and sleep some ninety days until about the 1st of March when the days become appreciably longer and warmer. All nature avails itself of this period of cold inertia and the isolation of semi-darkness, in which to rest, recuperate and regenerate. Her energy must be renewed that she may again bear and mature the grains, fruits and vegetables that man gathers and stores in order to replenish his supply of essential chlorophyll for consumption during the period of non-productivity.

Observation over long centuries has proven to philosophers and students of spiritual unfoldment that much progress can be made at this time of the year, if the neophyte will follow the example of nature and retire as much as possible within himself for

meditation, contemplation and adoration of the all-originating Spirit-Principle whose presence is everywhere.

What more appropriate time than this period of nature's inactivity to withdraw into the seclusion of the Himalayas of our own soul? To retreat from strenuous activity and emotional excitement, to sit down in the presence of the eternal verities, and permit time to recruit nerves and freshen spirits, enables one to recharge his vital energies with the electro-magnetism of the cosmos in a manner harmonious with the 'movement' of nature. It is an extended interval of recuperation analogous to the brief respite from arduous activity afforded by each night's sleep. But it is far greater in volume, virility and attraction.

In the truest and best meaning of the words, the last ten days of December of each year should be a holy and sacred time in the personal life of one who holds spiritual illumination and extension of awareness as his goal of attainment. It is, so-to-speak, a pause, a hushed hour of expectant waiting, eager watching. A breathless anticipation of the first premonitory thrill of the spiritual awakening. The annunciation of a new birth. A perpendicular baptism. The descent of the Paraclete. The apperception of reality by extension of consciousness, thus permitting recognition of the presence and imminence of the Creative Fire. What an illuminating contrast to the illusion, limitation, separation and impermanency of physical apprehension alone.

It is in hours of self-communion and self-examination, such as are afforded by seclusion at this season, that one becomes keenly alive to the fact that consciousness is the fourth-dimension of the philosopher, even as time is the fourth-dimension of the mathematician and physicist. The 'Communion of Saints' becomes a fact of experience. One crosses the dividing line of hope, trust, belief, uncertainty, speculation and longing, into the mystical state of ecstasy, experience, knowledge, wisdom and certainty. One knows, and knows that one knows, that spirit and matter are but the two poles of the only Reality. Eternal Life is seen as a flowing stream of consciousness, a constant progressive experience.

Service is Interdependence

— by A Group

The field of service is consciousness, in all kingdoms; all are different aspects of the essential consciousness.

THERE is one God expressing through many forms; one consciousness reaching out in many directions for experience and expression. Because all forms are sustained by one Life and one Light, there is a principle of interdependence that recognises the mutual need in the many types of form, and the many degrees of awareness within the forms, for aid and support from each other. Each is part of the whole, but no two have exactly the same qualities for they have evolved by a different process of growth and unfoldment. Thus, each needs to partake of the consciousness of the other, and thereby each is enriched and supplied with what it lacks. This principle is operative on all planes and in all kingdoms. The need is mutual, the service reciprocal; for instance, the mineral kingdom is being assimilated and transmuted into higher and higher forms as it passes through the vegetable, animal and human kingdoms; in their turn the higher states of consciousness bear the limitations of the lower, in order to lift them up. This process in nature is an entirely unconscious service, it is simply the principle of life, growth and evolution.

But with humanity, a new element is added, which alters the pattern and necessitates the intervention of a higher dimension of knowledge. Humanity was given freewill, which allows it to choose where and how it will operate in the scheme of things. Because of this added faculty of freewill humanity only partially serves the rest of creation. Much time and effort is directed toward serving the self, the personal ego. This has led to a great alienation of life, and built up many malific forces in the various interpenetrating planes of consciousness that constitute our planet. Humanity, exercising its

freewill without the necessary understanding, is responsible for the 'world' of mixed and contradictory effects we know today. Through science, especially with the releasing of the energy of the atom, and the painful process of trial and error in the field of human relations, humanity is beginning to awaken a deeper meaning to the world of living form, and to respond to a higher purpose than mere self-satisfaction.

With the release of atomic energy and the discovery and continuing research into the laws of mind action, humanity is being led increasingly into an awareness of the one energy circulating and pulsating through all created forms, the energy of the one Life of our planet. In this way we are being led toward a recognition of the interdependence of all living things, in which there is a law of service and a principle of mutual need. We are being led toward an undeniable choice, that of willingness to serve the Plan and thus fulfil humanity's rightful function in the kingdoms of Nature. It is to aid this step that world servers are being called and trained. They are individuals who have learned certain lessons so that from their points of understanding they are equipped to help others to grow out of their limitations. In this way, as souls advance and take their place in a higher grade in the school of life, all humanity will eventually be raised up out of the illusion of sense and of appearances, and out of the glamour of desire to a consciousness of oneness and harmony with the Whole. This is the reconciliation of the Christian, and the union with God of the Hindu; each religion has its own method and its own terms, but the experience is the same.

While needs are eventually registered in the mixed effects of our manifested world, the real need is always first impressed on the subtle stuff of the invisible, causal realm. Therefore, it is in this causal realm of consciousness, that the trained server can and must learn to work. 'Service' might be understood as the 'technique of relationships'. It is first, the relationship between the personality and the soul. The light of the soul must be brought into the personality to free it from ambition, greed and other character defects before it can become a fit vehicle for service.

Next, we have the relationship between the soul shining through its personality vehicle and the group in which it has chosen to function. We must remember that group-consciousness functions on all planes; as in the individual, there is a group personality vehicle through which energies are qualified and forces expressed.

And last, there is a relationship of the individual soul and its group to other groups, and this sphere of influence extends through the Law of Inter-relation. Service is the means by which we each express and demonstrate our soul purpose; it is actually the release of soul energy, spontaneously expressed into the field of human relationships. Service describes the livingness which is the soul itself, radiating its own nature, like the waves from a pebble dropped into the pond, moving outward in an ever widening circle until the periphery of life expression is reached. This pouring forth of the life within is unadulterated by personal desire and ambition. Through our sensitivity to contact we are moved to service, to recognise interdependence and to change our emphasis from one of self-assertion to one of sharing, co-operation and responsibility.

Principle of Sharing

The principle of sharing demands that each one share the Christ-consciousness or soul energy wherever there is need. Humanity's consciousness is so mixed, so bound up with a recognition of opposites, and so divided, that it scatters its forces between desire and despair, pleasure and pain, love and hate, fear and courage. When

the impact of sense impression hits the 'memory file' of the mind, or the subconscious, man is confronted with all the residue of the past, rising up to drag him down, individually and collectively, life after life. The 'past', our racial heritage of pre-conditioned attitudes, is the very shadow of death that hangs over this world. This is the thing all of us, regardless of our evolutionary level, are here struggling to overcome. The resulting tension, crisis and emergence of light, or surrender to darkness, is a constant drama at all points in consciousness. As we strive toward our own Light, we become aware of the all-inclusiveness of this process, and realise that we are not alone in our fight but that all creation 'groaneth in travail together'. When the law of right-use-ness of energies is established in us we will no longer misuse our mind and our forces but will simply be open channels for divine energy to flow forth to bless and redeem all substance of this planet.

The field of service is consciousness, in all kingdoms; all are different aspects of the one essential consciousness. Man is the thinker, and his function is to master his threefold personality, then liberate the life expression locked up in the sub-human kingdom of nature. He can and must bring release to those more limited states of consciousness, and help them into the full potential of their God-expression and service within the whole body of Being.

Service then is the benevolent effect all life expressions have on each other, the essence of right relatedness. Interdependence and service operate on all planes because relationships exist on all planes and between all planes. We live in houses made of various materials produced by many life expressions; we eat food produced by all the lower kingdoms and handled by many hands; we are medically treated by drugs and techniques derived from all kingdoms and researched by many minds; we partake of religious ceremonies composed of the devotion, compassion, evocation, joy and dedication of all humanity; and we live under government processes wrought out of the anguish, dedi-

(continued on page 381)

Karma

by M. E. Haselhurst

'Karma is a Sanskrit word which literally translated means action. More specifically, however, it refers to a fundamental law of nature which operates in all known regions, physical and super-physical.'

from SPACE, TIME AND SELF by E. Norman Pearson—p.225.

IT is possible that the greatest scourge of modern times is not war, not the appalling toll of human life exacted by the motor car, but ignorance. This may seem strange when looked at against the background of man's intellectual and scientific achievements, his mastery of the universe in which he lives, and his continuing efforts, on a world scale, to foster literacy and extend the areas of human knowledge. These are undoubtedly mighty achievements, spectacular in scope and influence. The ignorance which is his undoing lies in other fields. It covers the area of man's spiritual nature, and of the laws which govern his unfolding, continuing life in a universe which is, itself, an expression of the Divinity in whom, whether or not it be acknowledged, men 'live and move and have their being'.

Bulking large in this area of ignorance is *karma*, the Law of Cause and Effect, the Law that science acknowledges without recognising when it postulates that action and re-action are equal and opposite. Although to some people the existence of law is frustrating and irritating, since they regard it as an unwelcome limitation to their activities, in actual fact, when rightly understood, this Law of Karma makes for freedom and fresh opportunity. It begets constructive attitudes, dissipates the old ideas

of fate and punishment, and so leads to renewed power over daily conduct. It also fosters confidence in the ultimate triumph of humanity over the apparently adverse forces which beset it, and makes intelligible and reasonable a scheme of things which otherwise appears chaotic, unjust and incomprehensible.

A noted Indian writer and lecturer, Mr. C. Jinarajadasa, in his book *First Principles of Theosophy* speaks of 'the great Law of Karma or Action, which reveals to man something of the inner fabric of his being, and so helps him to be a master of circumstance and not its slave'.

This epitomises the very thing that men around the globe are trying to accomplish, to make themselves masters of their destiny, to bind all laws of nature to their purposes and to create conditions which will free humanity of the ills with which it is now plagued. Men search for Utopia, and fail to find it only because they seek in contrary directions, instead of combining their forces in a great effort of understanding. Freedom is obtained by living in accordance with the principle of freedom, but to do this certain basic recognitions are required, one of which concerns the Law of Karma.

In our day, men are familiar with the concept of the universe as an expression of

energy, and understand that this energy is constantly undergoing transformations. The study of Karma leads to the recognition of even more subtle areas of influence, since in addition to the energy of the physical world, it takes into account that of the emotional, or astral, world, and of the thinking or mental world. As men think, and feel, and act, they set in motion the energies of these worlds, thus initiating in the moment of action the effects which, at some time, in some way, will operate to restore the interrupted rhythm.

An Enabling Factor

The Law of Karma is an enabling factor in human life when rightly understood. Unfortunately, much of the teaching relating to it promulgates the idea of punishment and retribution, failing to make clear that it is a freeing agent, providing opportunity to face up to old mistakes and present errors, wringing from each experience a knowledge of how to inject new energies into undesired conditions, in order that they may be recreated closer to the heart's desire.

Karma is essentially a law of opportunity, right apprehension of which brings hope and encouragement. It is because of this law that men are not in the grip of fate, over which they have no control, but are reapers of their own harvests, gathering only that which they themselves have sown. Under the influence of this law, men make their own lives, able at any moment, by understanding and applying the law, to initiate the new causes that will work to dissipate unhappy and limiting conditions, and to bring into manifestation the Divine Life toward which, knowingly or unknowingly, they strive.

This is not a simple process, since no man lives entirely to himself. What each one does, and feels, and thinks, re-acts on other individuals. What those others think, and feel, and do, re-act on him, and all these inter-acting energies affect in some way the world in which they live. Consideration of Karma in relation to the individual must consequently be extended to include all the inter-acting groups within which individuals function. It must also transcend the time

limits imposed by one human life. To comprehend the working of Karma, to apply this understanding intelligently in human affairs, and to trace its influence in cosmic processes, it is necessary to see life as a continuing process, and to accept the idea of reincarnation. This latter concept implies that man is a spiritual being, a soul, an individual and permanent consciousness which comes to repeated birth in human form to gain experience, continues the great experiment upon which, as a soul, he is engaged, and to give expression to the divine powers which he has already unfolded. The force behind reincarnation is Karma. Reincarnation is just part of the process whereby the fundamental Law of Karma works itself out. Taken together, these primary teachings of occultism provide the thread that will lead men out of the maze of ignorance in which they wander, with frustration and bewilderment, and will enable them to find purpose and order in the midst of seeming chaos.

The Law of Karma is most easily comprehended as the Law of Cause and Effect. But in considering cause and effect there is need to recognise that these are not two things, separate and distinct, but one thing with two closely integrated aspects. The effect is essentially a part of, is in its nature bound up with, the cause. In setting one in motion, the other is also activated. This clears away one of the most common misconceptions concerning Karma, that it is a system of reward and punishment. It is no such thing, but merely an immutable process whereby men reap exactly what they sow. The difficulty in realising this stems from the unrecognised fact that man lives in many worlds, whereas a cause and its effect must both operate in the same medium. Physical causes generate physical effects; mental causes, mental effects, and so on. In the infinitely finer matter of the higher worlds the re-action to any given impetus may be spread over long periods of time, but it inevitably occurs, and in some human lifetime the result appears. It is man himself who sets in motion the chain of cause and effect which binds him to the repeated experience of human life. In this chain each link is both effect and cause: firstly an effect generated by a previous, probably unrecog-

nised cause; and secondly, depending on the manner in which it is handled in the present experience, a cause to some future effect.

A Statement of Sequence

Karma means action. The Law of Karma does not command 'do this' or 'do not do that'. It is a statement of sequence, not an arbitrarily enforced code of regulations. As Dr. Annie Besant points out, 'a natural law cannot be broken; it can only be disregarded, and the results of the disregard are inevitable'. Men undergo a great deal of avoidable suffering, and delay their own evolution, because they cannot see sufficiently far, either back or forward, to recognise past causes or contemplate future effects.

Mr. C. W. Leadbeater, writing in *A Text-book of Theosophy* states that, as a result of his evolutionary growth, each man 'has above him a hovering cloud of undischarged results which in essence represent a debt owing to the powers of nature, of which a certain amount falls due in each of his successive births. That amount may be thought of as the man's destiny. All that it means is that a certain amount of joy, and a certain amount of suffering, are due to him. It is a certain amount of force which has to work itself out. Nothing can prevent the action of that force, but its action may always be modified by the application of a new force in another direction'.

As men learn the lessons of Karma, and apply them intelligently, they set in motion energies which will open the way for them to move, in both their individual and group lives, out of chaos into harmony. An understanding of Karma leads to the establishment of right relationships, for it is the Law which balances and harmonises such contacts, enabling men to find the causes behind friction, and teaching them to apply the universal solvent of goodwill in order that such friction may be, if not immediately removed, at least progressively minimised.

Karma is an enabling factor, a freeing factor, in human life, but it is not an escape mechanism. Known in early occult literature as the Law of Retribution, Karma is beginning to be more accurately realised as the Law Which Bestows Freedom. Recognis-

ing its inherent quality of cause-effect, men are learning to study present conditions rather than revile them. By this means they arrive at awareness of the forces that have been, and are now, at work in their lives, and the energies that must be introduced to modify or cancel out the present demonstrations, and initiate different, more desirable results. The common question mark is a useful tool in this work. WHY and HOW, intelligently applied, can constitute a useful compass, enabling men to steer the craft of the personality with sure skill, no matter how wild the flood of circumstance in which it is caught.

The Law of Karma has cosmic as well as personal application. We are told that it emanates from Sirius, and that our Logos, with his system, forms part of a still greater Logos, and the human Monads are entities from higher and earlier worlds and planets, whose karma had not been exhausted when their world went into pralaya. Such abstractions, beyond the reach of present human realisation though they may be, nevertheless provide some background against which the drama of human evolution can be studied with greater accuracy than would otherwise be possible. Taking these tremendous sweeps of time into account, it becomes possible to perceive something of the scope and extent of this Law of Karma, which has been called the most stupendous law of our solar system. It is a law which concerns, or is related to, 'causes which are inherent in the constitution of matter itself, and on the inter-action between atomic units, whether we use this expression in connection with an atom of substance, a human being, a planetary atom, or a solar atom'.

The Working Out of the Plan

In seeking to evaluate world conditions, and relate service in constructive rhythm to the forces now active in the world, it is needful to take into account that the working out of the Divine Plan involves the working out of Karma, not merely individual or purely national, but part of the total expression of world Karma. This tremendous sweep of the law does not release man from his individual and group obligations; it simply throws new light on the circumstances that

confront him, and underlines his responsibility to work with the law for the betterment of human conditions, and the release of men from the ignorance and inertia that hold them back from realisation of their own divinity.

The Tibetan tells us that 'everything that is happening in the world today and which is so potently affecting humanity, things of beauty and of horror, modes of living and civilisation and culture, prejudices and likings, scientific attainment and artistic expression, and the many ways in which humanity throughout the planet colours existence, are aspects of effects, initiated somewhere, on some level, at some time, by human beings both individually and *en masse*. Karma is therefore that which MAN, the Heavenly Man in whom we live, humanity as a whole, mankind in groups as nations, and individual man, has instituted, carried forward, endorsed, omitted to do or has done, right through the ages until the present moment'.

These many considerations emphasise that men cannot escape the results of either misdeeds or good deeds, and can only promote their own happiness and well-being by creating conditions conducive to the happiness and well-being of all men. The Law of Karma makes it clear that private and isolated Utopias can never be achieved. Upon all men lies the responsibility of doing everything possible to help forward every wise and well-considered social effort, every constructive educational movement, and every effort, of whatsoever nature, that is aimed at the promotion of true brotherhood and the release of the Divine Self in man. By such action the Law of Karma can be applied with deliberate intention to the unfoldment of the Divine Purpose. Such conscious application of the law will produce clearer understanding of its nature and potency, and will enable men to become in truth masters of their destiny, and creative co-operators with Deity in the working out of the Plan on earth.

Service is Interdependence

(continued from page 377)

cation, hard work and foresight of generations past. No part of life exists separate and by itself.

But we are not ready for effectual service until we fully understand the Law of Sacrifice. The soul serves the Plan and the personality serves the soul; we have to prepare our personality consciously to serve a need greater than its own. We have to train the mind, bring our thoughts into line with true values, purify our motives and control our emotions, and strengthen our body so that it can stand the strains and shocks that life will place upon it. This will lead naturally to service because we are capable of right

response.

Whereas to many people to serve is to belong to an organisation, to the more advanced man, service is the contribution of ideas and mental energy. The disciple feels the need to serve in all ways. He feels himself a part of all organisations though he may belong to none. He sees the changes that must come, the new ideas that must be tried. He sees the sowing of the past as the cause of present reaping. And he sees it is up to humanity as a whole to bring order out of the chaos we have made. As his understanding grows, he sees the need of a new and different field of service.

From the Editor's Desk

The Future of Man

IN the June, 1965, issue of *the Beacon* we mentioned the newly established 'Forces of Change Discussion Program' and a periodical entitled *Change* produced by the Center for the Study of Democratic Institutions in Santa Barbara, California. This study program and the periodical resulted from a Convocation sponsored by the Center on Pope John's Encyclical *Pacem In Terris*. We know that many *Beacon* readers have contacted the Center and received these Forces of Change materials.

We believe you will now be interested to know that Mrs. Eleanor Garst, Editor of *Change* and Director of the Forces of Change Discussion Program, has resigned that post in order to place her time and energies in a new enterprise to 'Call for a Convergence on the Future of Man on the Planet'. An associated Newsletter *Deadline* will also be published.

The idea originated as a result of a compelling call to the leaders of all nations made by Abba Eban at the *Pacem In Terris* Convocation in New York. As one who heard him, I can testify to the effect of his words: 'Just as the leaders of communities within our nations assemble to survey the national problems, so should the leaders of nations come together for the first time in history to review the total human destiny. By this I mean a review of problems and actions facing the City of Man during the next quarter of a century. . . . I propose for discussion that the heads of all sovereign governments, within and outside the United Nations, devote a week of their time to consider the problems not of any nation but of the human nation. . . . Let there be the first assembly of governmental leaders to survey, not the state of any nation, but the state of mankind'.

No obvious responses by governmental leaders have been made to that call although seeds may have been planted in many minds to germinate for later flowering. Mrs. Garst has, however, perceived the need for the seeds to be tended and cultivated by a stimulation of the world-wide mental climate of humanity. 'What', she asks, 'could the leaders of government do or say when each would have to tailor his remarks to fit conflicting national interests? It may be too early, or too late, for such a solution . . . yet in every country there are persons, and their number is rapidly rising, who say that nothing short of the display of global unity will prevent the onrush of destruction'.

It is in an effort to reach these people in every country and to mobilise the tremendous potential of their world goodwill that Mrs. Garst and others are now setting to work to encourage concerned individuals to come together in serious conference in their own localities, knowing that world movements and world effects often emerge out of a unified assembly of smaller efforts. 'It just could be', she writes, 'that a meeting of *people* could accomplish what a meeting of government leaders could not; and that they in turn could move their governments to behave more realistically in the present peril. . . . Who are THEY? THEY are only me, and you'.

If you are interested to have further details and information and to help organise a conference of men and women of goodwill in your own community to consider an agreed agenda, please write to Mrs. Eleanor Garst at 'Conference Call Box 4476, Santa Barbara, California, 93103'.

M.B.

BOOKS AND PUBLICATIONS

The Nature and Truth of the Great Religions, by August Karl Reischauer. Charles E. Tuttle Company: Tokyo, Japan, and Rutland, Vermont (1966), 340 pages. \$7.50. (European representatives: Boxerbooks, Inc., Zurich; Prentice-Hall International, Inc., London. Australasia: Paul Flesch & Co., Pty. Ltd., Melbourne.)

The Great Religions, by Quinter Marcellus Lyon. The Odyssey Press, Inc., New York. (1957). 732 pages. \$5.50.

Those 'other' religions: how good are they, really? And for whom? If there is good in them, is it just for 'them', those far away people, or do they have anything important for us? Are they really 'mature' religions for today's world?

Such questions have led to a stream of books on the 'great' religions, to courses on 'comparative religion', to superficial dabbling in exotic ideas, from yoga to cocktail Zen, and to magnificent scholarly attempts to find a path toward some universal world religion, inclusive enough to conserve the highest and best in historic faiths, and vital enough to open visions for regenerating the world in an age of scientific and one-world development.

Dr. Reischauer's recent book suggests a fresh look at the earlier work by Dr. Lyon, then Professor of Philosophy at the University of Mississippi, now at Chico State College, Chico, California. Both are scholars of wide experience. Both are looking toward an inclusive and valid philosophy of religion. Dr. Lyon's *Great Religions*, which has been used as a textbook in colleges and seminaries, is perhaps the first book to unify the three fields of history of religions, comparative religions and philosophy of religion. Particularly clarifying is his introductory chapter on *maturity* in religion. As a tentative list of criteria, designed to stimulate thought and encourage independent judgment, he suggests the following:

Mature religion differs from immature or primitive religion in so far as it

(1) Excludes magic. (And there are survivals of magic in even the best of man's religions today.)

(2) Excludes *literal* mythology. Myth and magic become confused if one's salvation depends upon belief or creedal statement conforming to literal myth. ('If you believe the myth you will be saved; if not, you are condemned.')

(3) Calls for commitment to truth, wherever it may be found.

(4) Calls for commitment to principles of psychological health, and the facts of human nature.

(5) Requires ethical standards, with emphasis not on God's power or miracle, but on the moral demands for human conduct.

(6) Has meaningful symbols, regarded as *symbols*.

(7) Is universal or inclusive, not nationalistic and exclusive.

(8) Has mystic sensitivity. Prayer is to be considered not as magic for 'getting results', but as communion, adjusting man to universal wisdom and inspiring him to moral and spiritual achievement.

Dr. Lyon notes that a religion may be more mature in some aspects than others, as for example, a primitive religion may show mystic sensitivity to some degree, while immature in other respects; and a modern religion, showing freedom from magic and literal myth, with high ethical principles, may yet lack a mystic sensitivity which seems essential for spiritual perception and growth.

He also notes that the modern world is often more mature in its attitude toward science than in its religious practice, partly because there has been less scientific prejudice to overcome, partly because our culture has systematically exploited the results of rigorous science and technology while largely ignoring religious development in our educational system, and partly because science has a built-in *methodology* for continuous self correction and revision. Often arguments about religions are about *conclusions* rather than *methods*, with the result that they afford little enlightenment.

Dr. Reischauer, who spent thirty-five years as an educational missionary in Japan, and whose son, E. O. Reischauer, has served as American Ambassador to Japan, has spent a life-time as student and teacher of the history and philosophy of religion. On his return from Japan, he became lecturer in the History of Religion at Union Theological Seminary in New York. In this he became successor to Professor Robert Ernest Hume, whose text on *The World's Living Religions* (1924, Charles Scribner's Sons) has become a classic of an earlier period.

As Dr. Lyon tries to establish a norm for evaluating the *maturity* of a religion, Dr. Reischauer includes a chapter headed 'Toward a Norm of Truth'. One wants to know, of any religion, how far it is mature, and how far its claims are true. Dr. Reischauer suggests that in religion as in any other field, we must be open to

all avenues of understanding, including the possibility of divine revelation. Both Lyon and Reischauer recognise that any high religion must be concerned not only with the primacy of the spiritual, but also the good life here and now. Often the latter has been conceived too far as an abundance of material goods; yet the abundant life is far more than a life of abundance, and our 'economy of abundance' is obviously unable in itself to provide wisdom, restraint, and right human relations on a world scale.

Dr. Reischauer deals with three major concerns in religion: the God-Concept, the Good Life, and the Destiny of the Individual, which opens up the question of survival after death. He treats these as seen in Christianity, Judaism, Islam, Hinduism, Buddhism, and in Chinese and Japanese religions, then in 'normative religion'. Dr. Lyon covers much of the same ground, with greater wealth of historic and scriptural detail, but begins with primitive and ancient Near Eastern religions, including Egypt, Greece, and Persia, then the pageant of religions in India, and in the Far East. Both Reischauer and Lyon recognise that the Christian Church has often been cluttered by practices unworthy of its founder, that it has been associated often with magic, narrowness, arrogance and exclusiveness, and that whatever excellence Christianity possesses must be embodied in the quality of the lives of its adherents.

To esoteric students and those concerned with new emergences in religion for 'the new age', books such as these of Lyon and Reischauer may be invaluable in gaining a world-wide view, with discrimination of values that may be conserved, and some that may be discarded. In a transition period such books may be indispensable but inadequate, for they deal with a sorting of the old, and only by inference with the incoming of the new. Confucius is reported to have said, 'They who learn but do not think are lost; those who think but do not learn are in danger'. We need to do both, and to be on the alert for the new emergence, 'testing the spirits' with all the wisdom that may be gained from the long rich heritage of man's spiritual development up to the present.

ARTHUR P. MOOR.

Recommended Periodical

The Teilhard Review: Published for members by The Pierre Teilhard de Chardin Association of Great Britain and Ireland. Copies are available to non-members at five shillings (including postage) on application to the Honorary Secretary, 45 Queen's Gate Gardens, London, S.W.7.

The Review is edited by Anthony O. Dyson to whom all *editorial* communication should be addressed at Ripon Hall, Boar's Hill, Oxford.

Volume I, Number I of this new periodical has appeared during the summer of 1966. Its Editorial states that: *The Teilhard Review* will exist to serve the newly-formed Association of Great Britain and Ireland in its work of promoting greater awareness and understanding of the thought of Pierre Teilhard de Chardin with its many implications for the ordering of our common life.'

The Editor then goes on to suggest a number of potential hazards to such an undertaking, to describe them in detail and to indicate a determination that 'such hazards should be avoided at all costs'.

These hazards include those faced by most spiritually oriented organisations created to promote and develop the ideas or teachings of an outstanding individual. These are hazards of sectarianism, of superiority, of separateness, of crusading evangelicism or of exaggerated claim making both for the individual and for his work.

Aware of such dangers, the Editor believes the Association and the Review can fulfil their aims and 'advance in some small way the passage of man towards that distant point of fruition which Teilhard called *Omega*. Although it is a point which men of different faiths and convictions may call by a thousand names, it is nevertheless a goal to which, humbly and aware of our lack of love, effort and vision, we dare to hope and work. It is in this spirit and with these objectives that *The Teilhard Review* comes into existence'.

The first issue of this new periodical includes, in addition to the Editorial, a variety of worthwhile articles and commentaries under sections headed Perspectives, Commentary, Current Reading, Diary and Study Groups. The many *Beacon* readers who are inspired by the writings of this remarkable man, Pierre Teilhard de Chardin, should find the *Review* a worthwhile and stimulating experience.

M. B.

Transmission

THE spiritual thought, resulting in magical work, of one brother of pure intent is of far greater potency than that of many brothers who follow the tendencies of the personality. Though every true aspirant as he grasps the magnitude of the Plan and surveys the forces arrayed against him may be overcome by the apparent futility of his effort and the seeming smallness of the part he plays, let him remember that there is a steadily growing group of those similar to him and that this is a group effort. Under the Law the Great Ones work through their disciples in all countries and never before have there been so many endeavouring to fit themselves for this function of being 'Transmitters of the Purpose', and never before has there existed such a strong inner integrity and subjective relation between workers in all fields in all parts of the world. For the first time in history is there a coherent group for the Masters to use. Heretofore, there have been lonely isolated workers or tiny detached groups, and this has greatly hampered the work. Now this is changed.

I want to charge you all to realise this and to work to substantiate this group integrity and to develop the power to recognise all such workers everywhere under any name or organisation and to co-operate with them when so recognised. This is no easy thing to do. It presupposes the following:

1. An inner sensitiveness to the Plan.
2. An ability to recognise principles, governing conduct and administration.
3. A capacity to overlook the non-essentials and to emphasise the essentials.
4. A submergence of personal ambition and interest in the furthering of the group ideals and
5. A steady preservation of the inner contact through meditation and the overlooking and non-emphasis of personality reactions.

These are basic pre-requisites and should receive the attention of workers and students in all groups.

It would be of value if each student would link up every day at five o'clock by an act of the will with this rapidly integrating group of servers, mystics and brothers. To this end it might be wise to commit to memory the following brief dedication to be said silently at that hour with the attention focused in the head:

'May the Power of the one Life pour through the group of all true servers.

'May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones.

'May I fulfil my part in the one work through self-forgetfulness, harmlessness and right speech.'

from A TREATISE ON WHITE MAGIC, pp. 260-261.